

Dedicated to the Ideals and Interests of young Americans of Ukrainian descent. Informative, instructive. Supplement of Ukrainian Daily Svoboda. Published by the Ukrainian National Association.

СВОБОДА УКРАЇНСЬКИЙ ЩОДЕННИК



СВОБОДА UKRAINIAN DAILY

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The Ukrainian Weekly Section

THE WEEKLY COMMENTATOR

THE NEW RED LINE

According to authoritative sources, the prominent leaders of the Communist Party here in the U.S.A. have now begun to launch a "national crusade," as it has been dubbed. Its purpose is purportedly to break down American public hostility to the Reds, and give them freedom to get into action, in the open.

The Red leaders are optimistic. They feel that the Geneva Conference, with all the smiles and convivialities which the Reds have lavished upon the representatives of our country and other Western Powers, would sort of dampen the antagonism against the Reds. And so they look forward to a general relaxation in tension, and to the improvement of their program here.

Sleepless nights are being spent nowadays by members of the Communist Party, and for a good reason. They feel, and rightly so, that they are unwanted members in most of the people's mass organizations throughout the land.

Claude Lightfoot, a top Communist Party strategist, declared that, "we (the communists) are unwanted citizens in most of people's mass organizations." Hence the sleepless nights.

Still, back in August 2, 1955, prompted by "spirit of Geneva," Lightfoot reported to a conference of the Party that, "the times call for a national crusade which will demand not

only an end to the cold war generally, but also to the cold war at home."

The Party line, according to Lightfoot, will remain unchanged. Its goals would be: (1) ending the Smith Act trials (which have put many Red leaders in jail), (2) ending passport denials in general and that of Paul Robeson in particular, (3) ending investigation of communism and communists in general, (4) stimulating a larger number of people to "defend vigorously the rights of communists," (5) and, above all, defeating the Internal Security Act of 1950 (the McCarran Act establishing the Subversive Activities Control Board) and the Communist Control Act of 1954. Lightfoot added: "the defeat of these laws constitutes the main task of all communist (i.e., communist forces)."

This national crusade, according to Lightfoot, must be buttressed by a mass propaganda campaign, to explain the Red's viewpoints in layman's language.

Ironically enough, the campaign will be carried out under the slogan of "The struggle to preserve the Bill of Rights."

Of all things! Do the Reds, and their Kremlin overlords, have any sort of a Bill of Rights of their own?

How naive do they think Americans can be in such matters.

THE IMPORTANCE OF THE TEAM

Early in his recently-published memoirs, former President Truman discussed a serious problem he had to face when suddenly elevated to the White House. The war was still raging and innumerable matters of the first importance had to be dealt with. Yet, it seems, Mr. Truman as Vice-President had not been among President Roosevelt's inner circle. Mr. Roosevelt had concentrated power in his own hands, and often had tended to keep his own council. Vital information had not been confided to Mr. Truman. He did not, for example, even know about the successful effort of the Manhattan Project in creating the atomic bomb. That has been called the best-kept secret of all time—and the secrecy extended to the man who stood only one heartbeat from the Presidency.

Other Vice-Presidents who succeeded to the Presidency have been in a comparable position. Their work was confined to the relatively trivial single function delegated to them by the Constitution—presiding over the Senate. One Vice-President actually resigned on the grounds that the position was too unimportant. Mr. Truman presents a strong case for giving all future Vice-Presidents duties and responsibilities commensurate with the title, so that they may be as fully prepared as possible should destiny call them to the biggest and most difficult job in the world.

It is now clear that President Eisenhower did just about this, so far as the present legal structure of the government permits. He has always emphasized the importance of the team and opposed surrounding any one man with the aura of indecisibility. This may well have stemmed from his career as a soldier—in the military forces the individual, no matter how high his rank or distinguished his achieve-

ments, has always been secondary to the organization. In any event, the Eisenhower Administration was as well prepared as any Administration could be to cope with the situation following the President's heart attack. Vice-President Nixon was never a figurehead. He has been very close to the President from the beginning, has sat in on the Cabinet and Security Council meetings, has been kept thoroughly up to date on everything that has gone on, has been sent on extremely delicate and important missions, and has been one of the hardest working men in the government. Additionally, others within the official family—notably Sherman Adams—had been groomed to handle certain major policy matters if the need arose. As a result, the government functioned as usual after the President became a casualty. The machinery was all ready.

At the same time, there will be renewed effort to fill the existing legal vacuum that surrounds a President's disability. There is no precedent for positive action. No one can say exactly what disability means or who or what can declare a President disabled. This has happened before—at the end of the Garfield and Wilson Administrations—and there were long periods of muddling along. In the Eisenhower case, two fortuitous circumstances helped vastly. First, the period of the President's total immobility was brief. Second, Congress was not in session, no emergency appeared, and nothing occurred which demanded the President's personal action or attention. That might not always be the case. A great many people feel that steps must be taken to clarify the legal picture—even as they feel that steps must be taken to relieve Presidents of some of the incredible burden of work they now carry.

Ukrainian Group Blasts Writer For Article on Soviet Union

Under the above 2-column (30 point) headline, the "Pittsburgh Press," a Scripps-Howard newspaper, featured, on October 27 last, a "Letter to the Editor" by Michael Komichak, chairman of the Western Pennsylvania Division of the Ukrainian Congress Committee of America, and conductor of Ukrainian radio program, broadcast by station WPJT, Pittsburgh, Pa.

Text of Letter

In connection with Mr. Andrew Tully's dispatches from the Soviet Union, we would like to offer our comments and observations concerning Mr. Tully's reports, specifically those from Kiev, Ukraine.

It was very gratifying to us to read Mr. Tully's favorable comments about the beauty of Ukrainian Kiev as compared to the "drab grayness or depressing griminess" of Russian Moscow.

On the other hand, it was disturbing to notice that on occasion both Mr. Tully and your copyreader failed to make any distinction between Russians and Ukrainians, considering them to be one and the same people, and even referring to ethnographic Ukrainian territory as Soviet Russia.

For example, Mr. Tully completes his Oct. 11 dispatch from Kiev, capital of Ukraine, with these words: "It was the best time I'd had in Russia so far." And Mr. Tully's article of Oct. 12 concerning his visit to a Ukrainian farm village is headlined, "Russian Family of 10 in 5 rooms."

To us, most astounding of all was Mr. Tully's statement about listening in vain for any talk of independence or insurrection. What did Mr. Tully, a foreign visitor in Kiev, expect to hear in a police state so ruthless that a father fears to confide in son?

Surely Mr. Tully knows of

the severe consequences awaiting those who dare to whisper anything against the Kremlin. Yet 60 per cent of the 100,000 slave laborers at Camp Vorkuta are Ukrainians accused of being "enemies of the peoples' republic."

And as for the headline, "No Sign of Revolt in Ukraine," we can only say that signs of revolt are not evident in any country under Moscow rule, because the subjugated peoples realize the futility of such an attempt.

Still another point raises suspicion as to the accuracy of Mr. Tully's observation that all is well in Kiev.

Does Mr. Tully speak Ukrainian? If he doesn't, then he got his information through an interpreter who, without a doubt, is a Communist Party member in good standing, and probably a Russian, especially if he operates on such a vital front as the Intourist Hotel in Kiev, where every precaution has been taken to see that foreign visitors get the right slant on the situation in Ukraine.

Mr. Tully found that "the Ukrainian is still fiercely nationalistic." Yet his acquaintances in Kiev shrugged and laughed off the long and costly Ukrainian struggle for freedom, and even stated that, "We are the Soviet—the Soviet is us."

It is our conviction that Mr. Tully had no conversation with any Ukrainians while at the Intourist Hotel in Kiev.

Now Mr. Tully can join the long line of American correspondents, senators, congressmen and preachers who, after a two-week "Cook's" tour of Moscow and Kiev, qualify themselves as experts on "Russia," while the views and experiences of thousands of displaced persons now living in the United States, after spending 30, 40 and even 50 years in the Soviet Union, are ignored.

Ancient Art of Ukrainian Egg Jewelers on Exhibit

One of the exhibits of Ukrainian art at the 32nd Annual International Women's Exposition being held this week at the 71st Armory, Park Avenue at 34th Street, New York City, and culminating this evening with a fine program, will be the Ukrainian Easter eggs. The New York Times' well known columnist, Meyer Berger, whose daily column is headed by "About New York," wrote the following last Monday about the Exposition and Ukrainian "pysanky" in particular.

The egg jewelers of Little Ukraine, just east of the Bowery around Cooper Square, will show their gemmed eggs all this week at the Women's Exposition in the armory at Park Avenue and Thirty-fourth Street. The show opens today.

The egg decorators say their art goes back to Ukrainian prehistory, when their people were sun worshippers. They have been Christian since 988 A.D., but their eggs are done in symbols that often combine the two phases of their culture.

Popular Throughout the Year

Miron Surmach, who runs a Ukrainian general store at 11 East Seventh Street, is the Eastern outlet for the jeweled eggs. Though they are most

popular at Easter, they have a steady sale throughout the year. Some are mere parlor decorations, some are talismans, some are used in Ukrainian wooing.

The decorated eggs are called "pysanky." The term stems from the word "pysaty," which means to write.

The ten best egg jewelers who send their work to East Seventh Street are scattered over the country. Two work in Brooklyn, three in Philadelphia, three in Minneapolis, two in Manhattan. The three in Minneapolis, a mother and two daughters, are rated the best.

The two in Manhattan are Mrs. Kosevich, who learned the art in girlhood in the Carpathians, and Gloria Surmach, the storekeeper's pretty daughter. Gloria is a Cooper Union graduate and an art director. She teaches egg decoration in an apartment above her father's shop.

She has held classes the last seven years. Now her pupils have carried egg jewelry to remote places. In Honolulu, for example, the egg decorators are two women who studied with Miss Surmach.

The egg decorating equipment is simple, little different from the articles used by the sun worshippers more than 1,000 years ago. Included are a hollow brass stylus that fills with

ASK FOR CONGRESSIONAL AND UN INVESTIGATION OF SOVIET ANTI-CHRISTIAN TERROR

The faithful of the Ukrainian churches in this country are currently petitioning the American Congress to hold hearings of witnesses of the Soviet Russian anti-Christian terror in Ukraine.

In form of a Memorandum, they are likewise urging the Secretary of State to propose to the American delegation in the United Nations "that the condition of the persecuted Church in Ukraine be placed on the agenda of the United Nations Assembly."

Text of Memorandum to Congress and Secretary of State

Christianity has been existing in Ukraine for more than 1,000 years. It has fostered a profound faith in God among the people, and has begotten abiding moral principles, and nourished a new culture and erudition.

In December, 1917, Communist Russia invaded Ukraine and in 1919-1920 occupied the eastern provinces of this country. The Soviets were bent on extirpating Christianity from these regions. In their coup d'etat they published aggressive anti-religious propaganda, and terrorized the people with threats of exile, torture and death.

First, the Communists attacked the Church in Eastern Ukraine. Within ten years from 1921 to 1931, they unjustly arrested and ruthlessly murdered 34 Ukrainian Orthodox bishops and more than 3,000 priests. Hundreds of thousands of the faithful were inhumanly tortured in prisons or deported to concentration camps in Siberia; a great part of these innocent people died martyrs to their Faith; the remainder still endure the appalling trials and hardships of imprisonment.

The Reds destroyed 80% of the churches (many of these churches contained precious historical relics as, for example, the Golden Domed Michalivsk Monastery in Kiev from the 12th century); other churches were despicably converted into warehouses, theatres and convention halls; monasteries were outraged and cemeteries profaned.

By 1930 the Communists had completely liquidated the entire Ukrainian Orthodox Church barring it from all public activity.

Though Article 123 of the Soviet Constitution, which is binding in Ukraine as well as the USSR, explicitly recognizes freedom of religion, yet, during the first Red occupation of

Western Ukraine (1939-1941), the Communist regime overtly persecuted the Church, arresting many Ukrainian priests and ruthlessly murdering 27 of them.

This anti-Christian terror adopted more hideous means of exterminating Christianity in Ukraine during the second occupation of this country in beginning in 1945. On April 11, 1946, the Soviets arrested the Metropolitan of Halych and Archbishop of Lviv, Joseph Slipyj, 80-year-old Bishop Gregory Khomyshyn, Bishop John Latshevskyj, Bishop Nicholas Charnetskyj, C.S.S.R., and Bishop Nykyta Budka. On June 25, 1946, Bishop Josaphat Kotlyovskyy, OSBM, and Bishop Gregory Lakota were imprisoned. All these bishops were condemned to forced labor for 8 to 10 years and even life; the imputation was lawfully unjust. Some of these bishops (for instance Bishop Gregory Khomyshyn and Bishop Josaphat Kotlyovskyy) later died from maltreatment in prison. Still more, when Archbishop Joseph Slipyj's or other bishops' term expired, the Reds would not release them from prison.

In the autumn of 1947, the Communists murdered Bishop Theodore Romza, Ushorod, Carpathian Ukraine, and in 1950, the Bishops Paul Goidich, OSBM, and Basil Hopko, Pryshahiv, Czechoslovakia, were imprisoned. On January 15, 1951, Bishop Papi Goidich was tried and unjustly condemned to forced labor for life. Bishop Basil Hopko is now in a concentration camp.

Together, ten Ukrainian Catholic Bishops have been liquidated by the Reds. In 1946, the Soviets enjoined the legal continuance of the Ukrainian Catholic Church in Ukraine. Thus, in our own 20th century, it has been reduced to the sorrowful plight of the "Church of the Catacombs," as was the primitive Church during the Neronian persecution.

Two thousand secular priests and monks, for rightfully refusing to acknowledge the Patriarch of the Russian Orthodox Church as their head—this Church is now subservient to the Communists—were arrested and deported to slave labor camps. The Reds exterminated all five dioceses of the Ukrainian Catholic Church, desecrated 4,440 of its churches and chapels together with 195 religious houses. The Communists continue to oppress mercilessly the Ukrainian laity for remaining steadfast to its Christian heritage, Church and Faith.

During this week-end the 17th National Convention of the Ukrainian Catholic Youth League of the United States of America is being held at the Hotel New Yorker in New York City. This 4 day event was arranged in commemoration of "1000 Years of Christianity in Ukraine" that was fully expanded from Nov. 10 to the 13th.

Delegates and guests from twelve Area Councils of the League were in attendance at the first two days of activity, which included: Registration, Vesper Devotions, Welcome Dance, Sightseeing Tours, Panel Discussions, Bowling Tournament and Show-Case Varieties; and which also featured Roma Pryma, Ukrainian born ballerina—reports Michael Steblecki, publicity chairman of the U.C.Y.L.

On Saturday, Nov. 12, the Communion Breakfast will be held in the Terrace Room of

Urges Attendance at Ukrainian Women's Exposition in New York

You've never seen such beauties of eggs, and if you get to the exposition on Wednesday or Saturday, Miss Surmach will demonstrate the art.

At the Saturday night show, folk from the Ukraine will sing, dance and play ancient musical instruments. You'll be an Ukrainian costume, too, and you'll see from the costumes where they got their vivid egg colors.

UKRAINIANS BEING WOODED BY RUSSIANS

YET RUSSIFICATION IN UKRAINIAN CITIES, IS BEING INTENSIFIED

"The Ukrainians, largest of all Soviet minorities, are being assiduously wooed by the present regime, directed by Russians, Nikita S. Khrushchev, First Secretary of the Communist party, and Premier Nikolai Bulganin," Harry Schwartz, New York Times correspondent, recently returned from an extensive tour of the Soviet Union, wrote in last Thursday's, November 10th number of the daily.

The first Ukrainian elected since the purges of the late Nineteen Thirties to the Presidium of the Communist party Central Committee is Alexei I. Kirichenko. He came into office last July.

The Times correspondent writes that intermarriage and compulsory teaching of Russian tends to create a culturally and ethnically unified people in many areas. Meanwhile, Soviet encouragement for the development of national cultures and national languages among the non-Russian peoples tends to make these groups more conscious of their historic individuality.

At present time, the crudest techniques of Russification appear to have been suspended. Instead attacks are being leveled at Great Russian chauvinists, attacks that were unthinkable in the last years of Stalin, a Georgian, Mr. Schwartz notes.

He further notes that vast amounts obviously are being poured into making Kiev, the capital of Ukraine, "one of the most beautiful cities, if not the most beautiful one in the Soviet Union. The special attention being given is parti-

cularly apparent when the city is compared with Minsk, capital of Byelorussia, where building progress is far less advanced."

As reported by the Times correspondent, charges of attempted Russification leveled in June, 1953, at Leonid G. Melnikov, apparently have been rescinded. Mr. Melnikov at that time was removed as the head of the Ukrainian Communist party, but the charges were said to be the work of the late police chief, Lavrenti P. Beria. Mr. Melnikov now holds a ministerial post in Premier Bulganin's Cabinet.

In the course of his visits in Ukraine and Byelorussia, the Times correspondent got the impression that in such cities as Minsk, Kiev, Kharkiv and Odessa, Russification has proceeded far in them. Many Russians live in these cities and normal businesses are conducted in Russian rather than in Ukrainian or Byelorussian.

According to him, no one in either Ukraine or Byelorussia seemed to take very seriously the membership of both of them in the United Nations, to which they were admitted at the San Francisco Conference back in 1945.

Mr. Schwartz visited the Foreign Ministry of Byelorussia. He found it occupying part of one floor of a small building. Efforts to elicit a definition of this Foreign Ministry's functions, other than membership in the United Nations, brought out from Deputy Foreign Minister G. P. Apostenko only the statement that the Ministry handled all matters "which fall within its competence."

THE U.C.Y.L. CONVENTION

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the Hotel New Yorker at 10:30 A.M. The principal speaker at this solemn event will be Very Rev. Stephen Chrepta, Dean of St. Basil's College, Stamford, Conn.

In attendance also, will be the Most Rev. Ambrose Senyshyn, OSBM, D.D. Vicar General and Auxiliary Bishop of the Ukrainian Catholic Exarchate in the U.S.A. Edward P. Orlikawitz, General Convention Committee Chairman will act in the capacity of toastmaster on this auspicious spiritual occasion.

The Convention general business session is scheduled for this Saturday afternoon at 1:00 P.M. with George Mishal, national president, in attendance. Election of officers and selection of a Convention site for 1956 will be decided at this annual session at which every Ukrainian Catholic parish will be officially represented. Saturday evening, Nov. 12 the annual Convention banquet will start promptly at 6 o'clock in the Grand Ball. Toastmaster will be George Wolynetz Jr. of New York City and partner of the law firm of Barston, Wolynetz and Steck. Currently, he is the president of the Ukrainian Democratic Club of N.Y. and a past-commander of the Ukrainian American Veterans Post No. 7. He also holds the distinction of having organized and served as the first president of St. George's Holy Name Society. He is a member in good standing of St. George's Catholic War Veterans Post and was a member of the New York City police

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Candidate for Sainthood

By A. HORVATH
(Courtesy, "Pace Magazine")

I did not for one moment suspect that I was to meet a saint that fateful, stormy night of December 1941, when our car broke down in a small West Ukrainian town called Peremyshlany.

It was a strange car to begin with. Before me it had been driven by two outstanding men: the first of them, I suppose, the rightful owner of the car—Reichsmarshal von Reichenau. He launched his attack on Russian troops in June 1941 in this car, and in this car headed the parade of the victorious army. Then this car, a de luxe Italian Fiat, broke down and was left near my home town.

After the German army marched forward, east, and local administration was established, I took the car, repaired it and presented it to the local German Ortskommandantur as a car that might be needed by local authorities and could be used by them. They were so overwhelmed by their victories, they did not ask questions and so this car became the property of the Citizen Committee. Later in autumn of this same year a friend of mine came to me one evening and whispered:

"The Germans are after the Rabbi of Belz. We must help our Jewish friends to get him out of there; and there is only one car. Yours..."

So von Reichenau's car drove the Rabbi somewhere to the Hungarian border. I hope that from there he reached safety—for I never did hear a word about his fate.

Now this car had to break down in the middle of a town, just as we were on our way to an important underground meeting only fifty miles from here.

"What are we going to do?" I asked my friend Roman, who was driving with me.

He smiled.

"This happens to be my home town."

I was surprised. In the underground, we never asked questions. We had our pseudonyms and that was enough.

"Yes," Roman, my friend added,—"this is my home town, and my father is the parish priest here."

We left the car in a garage and went to an old two-story building where the parish of this town was located. We were greeted by an old priest, who looked like any other priest. He was old, over sixty.

His hair was gray and his face was covered with wrinkles like a field with furrows. He spoke slowly, looking straight into my eyes. I sat with him in his library which was loaded with books in many languages: Greek, Latin, Ukrainian, German, Polish and Hebrew. He

was one of the most learned priests in the country and a personal friend of the Metropolitan, Count Andrew Sheptytsky.

But at the same time he lived as simply as any village priest. We spoke about the war, about the ruin this war brought upon the millions of people; the rich harvest death was reaping.

"Young man," he said, and in the darkness of a December evening I could see nothing but his eyes,—strange eyes, burning with an intense fire which penetrated my heart like a sward, "everyone of us must die. But the problem is what to die for. Many die in vain. This is the most regrettable thing that could happen."

Then someone rang the doorbell.

"Excuse me," said the old priest.

He went out and, after a while, returned. He lit the lamp on his desk, took out paper and seal and wrote something. Then he gave it to someone who was waiting in an adjoining room. Then he returned.

"Who was it, Father?" I asked.

"A poor soul seeking salvation of his body."

"I don't understand, Father?"

"You know, the Nazis have started to exterminate the Jews. Some of them try to save themselves. They come to me and say they want to become Christians. After the necessary teaching, I issue them a certificate."

After a moment of silence, I asked him, "Father, isn't it a sin? You know that they do not come to you because they are convinced that Christianity is a truer faith than their's but only to get these certificates."

He replied:—"Do you know that for sure? Who of us, mortal men, can take upon himself to be a judge of the soul? I am only human. I hear what a man says, and I take it in good faith. There is only one judge of us all."

"But Father," I said, "you know what risk you are taking. If the Nazis ever caught up with you..."

He smiled. It was a calm smile.

"Young man, we are here on this earth for a purpose. I am a priest. I have my duties to fulfill. I chose to be a priest—no one forced me to become a servant of our Lord Jesus. In my sixty years of life I recall many sins committed, for which I am deeply sorry, but I never committed a crime. And Jesus said:—"Come unto Me all ye thirsty, hungry and lacking shelter."

"Shall I, His humble servant, refuse what He promised? Shall I?"

There was a moment of sil-

ence in the room. There was not much I could say. And then my friend, Roman, came and said that the car was ready.

We said goodbye and went our way.

I did not meet this man again. But my uncle met him in a Lviv Gestapo prison a few months later.

As it was to be expected, Father Couch was arrested by the Gestapo for christening the Jews and issuing them certificates. It was said that he issued over 10,000 such certificates. He occupied the cell next to my uncle, who told me the following part of the story.

He was indeed a remarkable man,—a priest, even in prison. He would come back from the hearings beaten and bleeding, but always with a smile.

"They asked me who told me to do that. I told them the truth,—my Lord commands me: They did not believe it. It is surprising that in this age people do not want to believe a simple truth."

One day they called him in the morning. It was an unusual call, especially as the Gestapo told the prisoner to bring his belongings with him. This meant only one thing—release.

The other prisoners congratulated the venerable Father who at that time was a hero for everyone in prison. Everyone was convinced that he was going home.

He smiled faintly and said:—"My children... I will be back soon... I am needed here..."

Later when the Gestapo brought him back to the cell beaten and unconscious, his fellow prisoners rushed to revive him. After regaining consciousness, he smiled and said:—"I told you I would be back soon. I am needed here..."

And he was, related my uncle. He kept everyone in good spirits by his example. He read Mass every morning and always had some Holy Water hidden for last rites. If someone was to be shot, he always managed to get to him before and comfort him for the last journey which usually ended in the sands not far from this ancient city of Lviv.

Later the old priest told this story.

"They took me into the office of the Gestapo chief, Stavisky. This poor man said to me, 'We will let you go, but you must sign a document promising that you will never again christen a Jew.'"

The old priest angrily retorted.

"Listen to me, Mr. Stavisky, you are a police officer. Your duty is to look after criminals. Please leave God's work in God's hands."

The officer has probably

(Concluded on page 3)

THE TEMPLE RESTORED

By GERALD J. KOSTIUK
(2)

The Three Parts of the Jewish Temple

The Temple was divided into three main parts, each serving a particular function. First and foremost was the 'Holy of Holies,' the most sacred part of the Temple. It was separated from the 'Holies,' the next main part, by a large curtain which suspended from the ceiling to the floor and extended to both side walls, so that the two portions were completely separated from each other. This was the curtain that was rended at the death of Christ. The third part was the Porch. Only the High Priest was allowed to enter the Holy of Holies. Entrance by any other person meant immediate death either from the hand of God or the hand of the people. The High Priest himself entered behind the curtain only once a year, the Day of Atonement. It is written that when the High Priest was to enter the Holy of Holies, a rope was tied around his waist so that, if he died while performing his sacred office, his body could be removed without desecrating the Sacred Place.

In the Holies only the other priests of the Temple were allowed. It was here that the services and the main sacrifices took place during the course of the year. Finally, the Porch contained the faithful. Here they brought their personal sacrifices and performed their religious rituals.

Place of Direction of Jewish and Christian Altars

The Jews placed their altar in the Holy of Holies to the West. They did this because the pagans face their altars to the East. The pagans identified their gods with the world and creation, which were nature itself. They situated their altars where the sun, beginning the day, would shine first. As God for the Jews was materially separate from the world and above it as Lord over it, they placed the altar to the West. Christian churches, however, attach a different symbol to the position of the altar. The altar here is facing East, in commemoration of the star of Bethlehem which was of the East, announcing the birth of the Saviour.

This division of the Temple in three parts is closely paralleled to the Eastern churches of today. The Holy of Holies is the Sanctuary; the Holies is the Nave; the Porch is the Vestibule. The only significant difference in the location is between the Porch and the Vestibule. In the Temple the Porch completely surrounded the Holy of Holies and the Holies, separated from them by a wall. The Vestibule today is at the rear of the church, but

does not surround the church as in the Temple. The Porch served as the proper place of worship for the faithful. In Eastern churches of earlier times the Vestibule was reserved for the neophytes, those aspiring to become one with the faithful. Today, since those who attend the Holy Sacrifice belong to the faithful, the Vestibule is no longer used for this purpose. The faithful of today occupy the Nave, since they actively participate in the celebration of the Mass. However, the choir loft is usually located in the Vestibule.

In the Temple was a door separating the Holies from the Porch, and only the Jewish priests passed through this door. In the Byzantine church this door served a specific purpose. During the Liturgy, just before the Great Entrance of the sacrificial gifts, the words of the Litany of the Catechumens is heard. Here petitions are intoned that the faithful pray for the neophytes; that the Catechumens may hear the Word; that they may be united with the holy, universal, apostolic, Church; that they may be protected by the Goodness of God. Then the words,

"All Catechumens depart; depart, O Catechumens; let none of the Catechumens, only the faithful, remain..."

Upon hearing this, the Catechumens left the Nave and remained in the Vestibule for the remainder of the Mass. Before the Creed the words,

"The door, the door attend..." referring to this entrance between the Nave and the Vestibule. This is to make certain that no Catechumens are present, for consecration is about to take place.

In the Porch there were a large sacrificial altar of copper and a wash-basin also of copper. The faithful and the Hebrew priest bathed their hands before offering their sacrifices of animals. The sacrificed animal was both an offering to God and a reminder to the people. Just as the animal was slaughtered, so the faithful confessed that for their sins they should die in place of the innocent animal. Nothing other than these two articles were contained in the Porch.

In the Eastern churches of today there is no sacrificial altar, for the Sacrifice in the Sanctuary is bloodless. The Baptismal Font and two small basins of holy water in the Vestibule have no parallel with the Temple. The small basins only act as a reminder to the people of their Baptism.

We leave the Porch and enter the Holies. Immediately to the right was a solid gold altar. Everything in the Holies was of solid gold in contrast to the copper, the 'earthy goods,' contained without. Upon this altar

was a single thurible in which incense burned constantly. Each morning the designated priest would supply this thurible. All the priests of the Temple took turns in caring for the thurible. Failure to attend this task diligently meant death for the priest. A different priest was appointed every twenty-four weeks, a symbol of perpetual sacrifice. Near the far opposite corner was another golden altar upon which were wine and twelve tribes of Israel. Each week the priests would consume these twelve loaves of offering and each week on the Sabbath another twelve loaves and wine were offered. Again, only the priests were allowed to fulfill this duty. A legend is contained in apocryphal writings that King David, estrayed by his son Absalom, driven by hunger in his flight, took and ate these loaves from the Temple. For this he had bad fortune for quite some time, so demonstrating that even a king may not touch the loaves.

Near the northwest corner, across from this altar, stood the seven-branched candelabra. This pure gold candelabra symbolized the seven days of creation. Nothing else was in the Holies. There were no seats anywhere in the Temple. The materials used to build the Temple were the finest obtainable.

Though the Nave of the Eastern churches today is an analogue of the Holies in location, there is almost nothing contained which can be compared with the Temple in the matter of the Holies. The only tradition retained in some Oriental churches is the candelabra. This is easily understood, since the coming of Christ, the Messiah, all sacrifices were removed to the Sanctuary. Also, in the Byzantine churches of earlier years there were no pews in the Nave; the faithful either stood or knelt. It was not till pews were introduced. However, there are a few things in the Nave worth mentioning.

In the center of the Oriental churches, very near the Sanctuary, is a small table called tetrapod. Upon this table are a cross, two candles, and an ikon of that person to whom the church is dedicated. Each of the faithful approach the tetrapod and show reverence to the saint before retiring to his place in the Nave. Directly behind the table is the Eternal Vigil Light, which symbolizes the star of Bethlehem which may be an analogue of the constant burning of the thurible in the Holies. Near the Eternal Light was the amvona, a stone. The priest in the early years of the Church stood upon this stone, when he read the Gospel or preached his sermon. The stone is now replaced by the pulpit, and in the Oriental

TALENT FOR WRITING

There is an inherent talent for one thing or another in everyone of us. The great talents are of those of honor, virtue, and learning. They rise where they are least expected. And sometimes they fail when everything seems to produce them, or at least to bring them out.

Talent, too, is the capacity of doing anything that depends on application, upon our ability to exercise it.

Take, for an example, the talent of writing. There is a goodly number of persons who, to put it colloquially, are "a natural" in this field. Among them, I am sure, there are many of our younger generation Ukrainian Americans, born and bred here. The same applies to our younger generation Canadians of Ukrainian descent. And then, of course, there is much literary talent among the newly arrived on these shores, young Ukrainians, who went through the whole gamut of the war and post-war years and have written or are writing articles of stories drawn from those experiences.

Much of the literary talent of our young people has been exhibited on the pages of The Ukrainian Weekly, either in articles on contemporary issues, or stories, or fine translations into English of some of the shining examples of the best works in Ukrainian literature, both in prose and poetry, the products of the talent of Taras Shevchenko, Ivan Franko, Lesya Ukrainka, Kotsyubynsky and many, many other literary luminaries.

But much of the literary talent which, I am sure, lies latent in our young Ukrainian Americans and Canadians has not been exhibited—not only in The Ukrainian Weekly, but anywhere at all.

Why don't you, reader, who, in your thoughts and ruminations, feels so keenly about all things under the sun—sit down, take a piece of paper and a pencil, and jot down the ideas, impressions which are coursing through your mind.

No doubt, your thoughts will fly by faster than your pencil will be able to move. That is when you have to write down abbreviated sentences or just notes. Then, after you have passed through this ordeal—though I think rather that it will not be an ordeal but a pleasure—you can sit down once again, and rewrite it all, a good article or a good story.

The next step after all is completed, is to mail that article or story to The Ukrainian Weekly.

Do this regularly, and the literary talent that you possess will become developed, and, who knows, you may eventually become a great writer.

Josephine Gibajlo Gibbons

"LET'S GET IT STRAIGHT"

My article "When In Rome, Do As the Romans Do" has aroused a controversial interest. Some of my friends sincerely congratulated me; while others condemned it in such terms that it hurts. The latter accused me that I advise a complete assimilation of our newly arrived Ukrainians so that they would lose their national identity as older Ukrainian immigrants did.

It makes me very unhappy and discouraged, because I dearly treasure the Ukrainian culture and tradition which I have inherited from my parents and forbears. I would no more think of dropping the Ukrainian dancing, singing, and language than I would think of abandoning the American language. But Ukrainians must learn to understand American customs in order to live here, which is what I meant by saying "When In Rome, Do as Romans Do." I even gave an

example of a German boy who mistook local slang for an offense and almost started a riot.

I love my Ukrainian heritage, and, at the same time, I am proud of the fact that I was born in America. My mother was born here too. My maternal grandparents came to America as young people many years back. By comparison, if young people in their twenties who came here recently have their children and the children of their children show so much interest and love for Ukrainian national identity as we young people of similar background do, it will not be so bad, to say the least. We carry our Ukrainian identity not around our sleeves, but in our hearts; where it is stronger and more durable.

By the way, I recall that it was St. Paul himself who wrote to Christians in Rome: "When in Rome, Do as the Romans Do." Could his words be so understood that he advised Christians living in Rome to abandon Christianity and become like the pagan Romans were? It would be absurd to think so. St. Paul advised them to accept local Roman customs so as to be able to better adjust themselves to the circumstances, and thus better serve the divine ideal of Christianity.

Karen Lachowitch

Poet's Corner

CONVERSATION

The words have all been said. The long exchange Of conversation ends. Now, after talk Which asks but answers nothing, let us walk, Inquiring in the quiet woods. Here, strange And silent languages communicate Earth's timeless essence straightly to our own. Unhindered by a verbal undertone, Uncumbered by a wordy overweight, The flinty arguments dissolve in these Serenities of growth, these mellowings Of countless autumns and recurring springs; From deep and high experience of trees, From conversation with the ancient ground, A meaning flows, too large for speech, for sound.

Myra Ferrings.

A GEOGRAPHER LOOKS AT EAST EUROPE

By MYRON DOLNYTSKY
(2)

Description of First Five Geographical Units

We shall give here only a brief description of the first five geographical units of Eastern Europe, for it is our main objective to prove here that Ukraine constitutes a separate unit among the countries of Eastern Europe. In other words, we intend to define the natural geographical position of Ukraine in Eastern Europe.

The Region of the White Sea (North Russia) is a northern region, bordering on the White Sea. It includes the depression of the Arctic Ocean region. It is purely a sub-Arctic climate, and extensive tundra regions of marshes and turflands. Its rivers flow into the Arctic Ocean. In its anthropo-geographical factors, this region is settled by primitive Finno-Samoyed tribes. At the same time it is also a region of the age-old Russian expansion and colonization which have given rise to special forms of Russian culture, in its ethnic and material elements.

Baltia, which includes approximately Estonia, Latvia, Lithuania, and Byelorussia, is a region that is very similar in structure to the north-German lowlands, that is, it is sheltered with the eastern and the final moraines left by the glaciers and with marshy lakes. The Eastern European continental climate of the Baltic region is greatly moderated by the influence of the oceanic currents and through its direct contact with the Baltic Sea. Baltia belongs to the wooded zone of the eastern Baltic region. It is quite definitely separated from the rest of Eastern Europe by its forests, marshes, marshy lakes, and by a chain of the final moraines. Baltia still remains a land of small Baltic peoples who have been living there for ages, quite well protected there by natural barriers from the mighty political storms of the world. At

the same time it has been easy for the cultural influences from northern and central Europe to reach this region, to take root, and to be assimilated there.

Muscovia—Central Region of East European Complex

Muscovia (Russia) is a purely continental, central region of the East European complex, including the central Russian and the Volga plateaus, the plateaus of the upper Volga and the Vyatka, the eastern lowlands along the Volga, and the Don depression. This region is dominated by the climatic influences of the Ural territory. Its absolute height is very low, and hence its surface structure lacks variety. Its climate is purely continental. The majority of its rivers empty into the Caspian Sea. Russia consists of several segments of the north European zone of mixed woods, of the Ural-Siberian zone, and of the northeastern section of the bushland.

We can describe the anthropo-geography of Russia in this way:—It was found formerly in outlying region of the Slavs. As there were no powerful and threatening neighbors in the immediate vicinity, as in Ukraine, the eastern Slavic tribes colonized with great ease and Slavized the Finnic tribes. This process gave rise to the largest Slavic people, the Russians. Muscovia occupied a convenient central position, for its woods separated it from the southern-eastern steppelands. The nomads of the steppelands, who destroyed the ancient Ukrainian empire of the grand prince, kept Muscovy in subjection, too, without destroying it, and in fact even helped to consolidate it. After throwing off its Tatar yoke, Muscovy started to expand, and its central position gave it a chance to expand in every direction. The weakness of her neighbors served as the incentive. Muscovy's population kept on expanding too, by steadily absorbing great numbers of Finns through colonization and Russification.

(Concluded on page 3)

IVAN FRANKO

By MYROSLAVA

Our Ukrainian poet Ivan Franko wrote the following verses:

Книга — морська глибина,
Хто в них пірне аж до дна,
Той, хоч і труду мав досить,
Дивні перли вносить.

In his own book of selected poems, we find "pearls of wisdom" in the following poem:

The Poet's Task

O poet, know: that on the path of life,
No pearls, no riches, shall thou ever find,
Nor shelter from earth's elemental strife.

O poet, know: thy mission is designed
For thee to feel man's pains
In their extremes,
Ere thou shalt reach thy goal
By heaven assigned.

O poet, know: that in the sphere of dreams,
Illusions, fancies, shall thy Eden bloom;

Thy task: to seek therein for vital themes.

The poet-prophet's gift will thee foredoom
To lead thy fellows to a Promised Land;
But yet, to enter it, do not presume.

A feeling heart is thine to understand
And help thy brother in his hour of grief,
Or if cast down, enable him to stand.

But none to thine own woes will lend belief
No one will stretch a helpful hand to thee
Or to thy bloody weeping bring relief.

Yet deem not that thou'rt born to misery
Thy joys thou hast treasures of the mind
Creative powers make thy felicity.

All that the world denies thee thou shalt find

Within thy soul, far brighter and more pure:
The loftiest truths, and mastery unconfined.

Therefore avoid all that is dark, obscure,
Deceiving splendore, temporary fame,
With all that's selfish, specious, or impure.

And on thy brow, be it thy constant aim
To wear the crown of modesty and grace,
Fit symbol of a spirit without blame.

Go through life's masquerade with naked face,
And, like the sage of old, a lantern bear,
Whene'er thou walkest in the market place.

The soul of things will in its light appear,
Its rays will penetrate the darkest mass.

Be not a judge to men, but friend sincere,
Both mirror and restorer. Look and pass.

U.N.A. QUESTIONS AND ANSWERS

Last week we ran a question and answer column about the Ukrainian National Association. We have some more Q's and A's of general interest, which we offer below. Incidentally, if the reader has any questions to ask about the UNA we will be pleased to hear from him or her.

Q. Last month I filled an application for membership in the UNA. Instead of being accepted, I was told by the branch secretary that my application was returned to him. He said I would have to take whole life, twenty payment life, or life paid-up at age 65 insurance instead of endowment insurance. Why can't I have endowment insurance?

A. Because you live in New Jersey. This State has an insurance law which prohibits fraternal benefit societies from issuing endowment certificates to adults. We're sorry, but that's the way it is. We hope you'll reconsider and take one of the other types of insurance. Fraternal groups are trying hard to have the law changed. When this happens you can change over to the plan you desire.

Q. I have decided I don't care for whole life insurance. Would it be possible for me to change to twenty payment life and retain the original insurance date?

A. Yes. See your branch secretary and he will write to the UNA and find out how much the change will cost you. Each case is different and that is why your secretary should write for information.

Q. My branch secretary tells me that, in order to get another insurance certificate from the UNA, I have to undergo an examination by a physician. I don't mind the examination, but who pays for it?

A. Applicants under age 40 need not be examined for \$500 insurance, under age 35 for \$1000 insurance. This includes UNA insurance already in force. You're only 28, but you already have \$1000 insurance and are applying for an additional \$500. That makes \$1500 and that's why you have to undergo an examination. The physician should send his bill for his services to the UNA office. Applicants who pay the physicians should submit their receipts to the UNA and they will be reimbursed.

Q. I just located a 1954 UNA dividend check I had misplaced. The expiration date, May 1955, is past. What do I do?

A. Turn the check over to your branch secretary. He will send it to the UNA and, in a short time, you will have a new check which you can cash without any difficulty.

Q. I'll be going to Hawaii shortly to work. I may be gone for a year. Does the UNA have to know about this? How does it affect my membership?

A. Just inform your branch secretary. Your living outside of the continental United States will not affect either your insurance or membership. It may be a good idea to pay dues for a year in advance, though, and so save yourself the trouble and expense of making payments from Hawaii.

Q. Six months ago I entered a hospital with tuberculosis. I've been paying my UNA dues, but now I find that I cannot continue payments. I don't want to lose my insurance. I am still quite ill. Am I eligible for some kind of help?

A. Yes. Have your secretary prepare a petition for aid from the UNA Indigent Fund. The check you will receive will help you keep your UNA insurance in full force. Also, if you have been contributing to the sick fund of your branch, you should receive some benefits from this source. Check with your branch secretary.

Theodore Latwiniak

HISTORICAL DATA PERTAINING TO CHRISTIANITY IN UKRAINE

According to authoritative sources, the first ruler of Kiev was Oleh, who reigned from 879 to 914. In 907 and 911, he made raids on Constantinople, which military invasions resulted very favorably for Ukraine. Oleh was succeeded by his son, Ihor, who ruled from 911 to 945. He also invaded Constantinople successfully, but his greatest achievement was the consolidation of his own country. Eventually, he subjugated "twenty brilliant dukes," all of whom came under his rule with Kiev as the capital.

In 945, Ihor was killed by the Derevlyany (woodland dwellers) and his widow Olga became regent for her son Sviatoslav, who ruled in Novhorod. She was an energetic and wise ruler from 945 to 957. During that time she overcame the Derevlyany and made them come under the control of Kiev.

In 955, Princess Olga visited Constantinople and received baptism in the hands of Patriarch Polievt in the Greek Church. The Patriarch, who had been ordained by His Holiness Pope Leo VII, since cordial relations existed at the time between Rome and Constantinople, instructed Olga in the tenets of the Catholic Faith before baptizing her with the name of Helen. As a result, she became the first of the rulers to accept Christianity.

Upon her return to Kiev, she devoted herself to the conversion of her fellow countrymen to Christianity until her death in 969. This decisive Christian success begun by St. Helen was delayed for a full generation by the refusal of her son, Sviatoslav, to abandon his heathenism. Therefore the good work started had to be finished by Volodimir, son and eventual successor of Sviatoslav.

Volodimir the Great, revered to this day as St. Volodimir, has the distinctive glory of having established Christianity as the official state religion in the Ukraine. According to historians, Volodimir received Mohammedan, Latin and Greek legates who urged him to adopt their respective rituals. The Greeks finally triumphed when he consented to be baptized by the Bishop of Kherson in 988. He then returned to Kiev with Greek missionaries and ordered the idol of Perun to be thrown into the Dnieper River and on the site built a Christian Church. Then Volodimir commanded all his subjects regardless of age, to be solemnly baptized. In due time, he also erected a Church in honor of the Assumption of the Blessed Virgin Mary under the direction of the Greek artists.

Due to Volodimir's untiring efforts, the Ukrainian Church was endowed by a Hierarchy consisting of a Metropolitan, Bishops and Priests which at first were Greek, by appointment from the Patriarch of Constantinople. In 991, Volodimir sent an embassy to Rome, thereby establishing cordial relations with the Holy See, which subsisted for several centuries. In turn, he received three embassies, that were dispatched from Rome to Kiev by order of Pope John XV (985-996) and Pope Sylvester II (999-1003). All this transpired despite the fact that the Ukrainian Catholic Church in its earliest periods was completely dominated by the clergy of Constantinople.

Volodimir's successor, Yaroslav the Wise, strengthened and beautified the Ukraine from 1019 to 1054. During his reign, he retook all the land west of Buh, including Galicia and sponsored the building of St. Sophia Cathedral in Kiev. Upon Yaroslav's death, the golden age of ancient Ukraine declined. In 1240, the Mongolian hordes invaded Kiev, a blow from which the entire nation did not recover from for the next 3 centuries. Despite the many misfortunes endured by the Ukrainian people; their faith and hope has never diminished to this day when we are privileged to observe 1000 years of Christianity in Ukraine.

Very Rev. Nestor Peleca, OSMB, John Franko, Members of U. C. Y. L. 17th Convention Committee.

THE U.C.Y.L. CONVENTION (Concluded from page 1) Delegate from Canada. The second address will be delivered by the Honorable Joseph A. Cox, a Judge of the Appellate Division in the state of N.Y. Judge Cox has always been active in Catholic circles locally, with Catholic War Veterans and Holy Name Society groups. He has also served faithfully as counsel to the Order House of the Franciscan Sisters and experienced 20 years service as Public Administrator of N.Y. County. He is a World War I veteran with Distinguished Service to his credit, as officially recorded. The convention grand ball will follow the Banquet at 8:30 P.M. Music will be furnished by the popular Connecticut Twins and the Fred Ferris Orchestra for everyone's dancing pleasure to continuous melodic strains. Concert Tomorrow The Sunday Concert on Nov. 13 at 2:30 will be based on the "Theme" of 1000 Years of Christianity in the Ukraine. Dr. Wasil Lenyck Ph. D., of St. Basil's College, Stamford, Conn., and an emigre from behind the Iron Curtain, will be the principal speaker. Others on this Program of Tribute will be: St. George's Choir, directed by Theodore Onufryk; Mr. Joseph Stecura baritone; Mr. Cisyk, violinist; and John Flis's Dancing Society of New York. The Convention will be concluded with a farewell dance, that will be held at 6:00 P.M. this Sunday evening in the North Ball Room of the Hotel New Yorker. Russ Binert and his Starlighters will provide the final dancing notes.

UKRAINIAN YOUTH NEWS

By ALEXANDER WM. DANKO U.C.C.A.

The Ukrainian Congress Committee of America (U.C.C.A.) composed mainly of responsible Americans of Ukrainian descent or birth, has for the past decade and a half been the leading organizational force that has spotlighted the many inequalities that exist in East Europe, the sad plight of Ukraine and her valiant Ukrainian (non-Russian) people, and their long and never ending struggle for freedom. We have urged many times in the past through this column that the Ukrainians should contribute annually \$1 to \$100 to the U.C.C.A. Ukrainian National Fund, so that the vital work of spotlighting the truth about Ukraine's national aspirations should ever move forward.

Too many of us (sad to relate) are unaware of this never-ending struggle against Russian Imperialism, or smilingly do not care. Too many of us are in a "dream world", a world set apart from this Earth and feel that we are not responsible for the many ills that befall this Earth. Too many of us forget that but for the Grace of God, we would either "bask" in some Siberian "Resort" (as so many of our kinsmen have) if we were unlucky, or had long since been dead if we were lucky.

I know of a couple of Red-inclined individuals in our city who take the attitude "Let the U.C.C.A. directors go to work in a factory as I do" or similar such thoughts. Well, to really sound off, and effectively squelch this type negative, backward, stupid and "Red-Russian" helping statement would take too much space. Briefly, we wish to state that after a World War I, bickering and personal politics divided the Ukrainian Nationalistic forces so that they could not work as a cohesive unit and effectively present the Ukrainian Cause before the League of Nations and world public opinion. If wiser heads had prevailed, perhaps Ukraine (2nd largest country in Europe with 3rd largest population) might have become a free and independent country, which might have altered the course of subsequent world history.

We're constantly told that history repeats itself. Today world events have shone the spotlight on Ukraine again with even greater intensity. No matter what type publication you may have read in recent months, or even the past year or two, rarely would Ukraine be omitted. Some of the material, however, was twisted or contained inaccurate statements to follow the old, misleading and false Russian Colonial trend of thought. Thus again the great need for a single solid Ukrainian American organization authorized to propagate the Ukrainian Nationalist Cause is emphasized.

That is where the Ukrainian Congress Committee of America comes in. News of Ukraine and the fight of her great people has reached many responsible and influential eyes, ears and minds, mainly through the efforts of the U.C.C.A. U. S. Senators and Congressmen, and heads of state have been enlightened to the extent that they know of Ukraine and the other 15 non-Russian countries within the boundaries of the Soviet Union. Yes, much progress has been made—but so much more needs to be done.

Thoroughly patriotic, experienced and clever workers are needed to speak on behalf of Ukraine in order to present her case in the proper light. This is not a part-time after hours job as some people would wish. It is an around-the-clock deal that will culminate in success for Ukraine's liberation only if we all chime in with our moral and more important, material support. Therefore, please help all you can. Send your donation to U.C.C.A., P.O. Box 721, Church Street Annex, New York 7, N. Y.

A GEOGRAPHER LOOKS AT EAST EUROPE (Concluded from page 2)

The historically well-known "gathering of the Russian lands" by the Russian grand princes and tsars was obviously aided by the natural geographical factors and the conditions created by them. The favorable central position gave to this poor center of Eastern Europe a definite superiority over its more richly endowed neighbors. Through steady aggression this center succeeded in conquering and annexing its richer neighbors. Thus the center of Eastern Europe grew into the center of the largest territorial State of the world.

U.C.Y.L. CONVENTION

We wish the Ukrainian Catholic Youth League the best of luck on their convention this weekend at the Hotel New Yorker. We only hope that the Ukrainian youth leaders of this group will resolve—to mention Ukraine vs. Russian Reds in all their convention statements—and add another beacon of light on the Ukrainian problem.

ST. DEMETRIUS COMMUNITY CENTER 681-691 Roosevelt Avenue Carteret, N. J. proudly presents LES ELGART and HIS ORCHESTRA (from the Cafe Rouge, Hotel Statler) Sunday, Nov. 13, 1955 9:00 p. m. Admission \$1.85 FRIDAY, NOV. 18th 1955 A L KALLA and His Orchestra WED. NOV. 26th 1955 2 BANDS BARON BOBICK and His Orchestra K-Dets — Polka Orchestra

Annual Dance Sponsored by ST. MICHAEL'S ARCH. SOCIETY at the UKRAINIAN NATIONAL HOME Elizabeth, New Jersey 214-216 Fulton Street SATURDAY EVENING, NOVEMBER 19, 1955 Music by JOSEPH SNIHUR and His Orchestra. Admission \$1.00, incl. tax Dancing from 8:30 P.M. to? Committee Reserves All Rights

U.N.A. BOWLING LEAGUE NEWS

HOLY NAME A's INCREASE LEAD IN JERSEY CITY DIVISION

By STEPHEN KURLAK

Three games won handily responsible for the "A" quintet's victory, having blasted the timber for the night's highest series of 550 pins, and the highest single game of 220. In the Newark Division matches, the Ukrainian Stitch quintet, which has been high-balling for the past few weeks, again came through with the night's highest single game with a pinfall of 887, and a series of 2,606. Walter Molinsky's 573-pin series was highest for the night, while A. Chymiy scored a high 226-pin single game.

BOWLING RESULTS OF FRIDAY, NOVEMBER 4, 1955

JERSEY CITY DIVISION Sts. Peter & Paul HNS A (3) U.N.A. Branch 435 (0) Pawelko, M. 182 -48 141 Kondrasky, M. 116 - 154 Samoil, W. 100 161 146 Pokorny, V. - - 154 Zimowsky, P. 132 - - Gulka, A. 160 173 159 Hoecke, W. 156 167 176 Switnicki, P. 146 162 136 Cinurchin, W. 163 222 165 Kurlak, S. 131 137 - Sakula, W. - 132 164 Kolba, J. 118 142 176 Handicap 2 2 2 Totals 733 830 792 Totals 673 773 774

Jersey City Ukes (2) Ukrainian Blacksheep (1) Chelak, S. 139 144 135 Karyczak, W. 154 142 159 Tizio, A. 139 - 93 Turczynski, W. 122 136 170 Gnyra, J. 189 132 - Blind 125 125 125 Krychkowski 147 163 126 Kawoczka, W. 157 197 131 Rychalsky, M. 178 181 142 Zayatz, M. 169 139 168 157 165 Totals 792 777 661 Totals 727 739 753

Sts. Peter & Paul HNS B (2) Jersey City S. & Club (1) Zidiak, G. 221 149 159 Tizio, G. 142 134 154 Mamrosch, J. 130 - 143 Chelak, S., Jr. - 105 131 Zidiak, M. - 156 152 Lasuk, T. 165 132 145 Barychko, J. 140 142 140 Berwecky, J. 160 155 141 Mayerski, J. 139 125 - Chelak, S., Sr. 192 147 125 Palac, T. 161 179 155 Blind 125 - - Handicap 36 36 36 Totals 791 751 749 Totals 820 709 732

NEWARK DIVISION Ukrainian Stitch (3) St. John's C.W.V., Jr. (9) Watson, J. 188 189 180 Yaroshko 143 169 147 Chuy, P. 159 - 128 Buryk 144 149 135 Fera, W. 164 188 189 Popiuk 112 102 99 Walker, A. 156 - 172 Fetaco 124 149 163 Chuy, J. 172 196 - Hrycyahyn 151 134 150 Komon, E. - 193 211 Handicap 62 62 62 Kowtko, A. - 121 - Totals 839 887 880 Totals 736 765 756

Penn-Jersey S. C. (3) First Ukr. P.M.O. (0) Magalas, B. 140 131 154 Grentus, P. 127 148 160 Kufka, J. 154 188 169 Golombuski, M. 126 135 105 Molinsky, P. 178 167 146 Weisbecker, W. 159 141 142 Fedrow, M. 204 159 182 Dragon, J. 159 127 203 Molinsky, W. 151 213 209 Zelder, H. 154 150 135 Handicap 46 46 46 Totals 827 858 860 Totals 771 747 791

Ukr. American Vets (3) U.N.A. Branch 272 (0) Romanishyn, V. 162 185 219 Banit, W. 181 168 165 Kalba, J. 171 160 150 Bryck, J. 120 124 143 Popaka, M. 147 135 126 Wowchuk, P. 152 134 133 Zolto, L. 175 212 147 Zaleski, M. 168 175 - Struck, P. 174 177 135 Gaudun, M. 148 164 148 Sawchuk, J. - - 118 Handicap 46 46 46 Totals 829 869 777 Totals 815 811 753

St. John's C.W.V., Srs. (2) Ukr. Orthodox Church (1) DeCarvalho, J. 126 168 150 Margaritis, S. 138 145 158 Kiselyk, M. 119 - 148 Scheskovsky, N. 146 178 171 Salabun, W. 146 142 139 Harmatluk, S. 150 117 146 Tango, M. 201 169 - Karitko, W. 145 168 179 Samila, J. 143 165 166 Janick, L. 150 146 183 Kacaper, S. - 136 140 Handicap 13 13 13 Totals 748 793 756 Totals 729 754 837

Tridens (2) Ukrainian Y. W. Club (1) Karnick, A. 106 146 145 Chymiy, A. 166 226 125 Sheremeta, M. 124 166 185 Keybida, A. 125 - 102 Lubin, W. 112 180 162 Wallinger, J. 154 157 146 Szeremeta, P. 186 202 148 Quinn, B. 189 112 - Singalewich, P. 160 156 167 Rewiski, B. 205 172 167 Handicap 27 27 27 Prowe, G. - 124 140 Totals 715 877 834 Totals 839 791 680

UKRAINIAN NATIONAL ASSOCIATION LEAGUE TEAM STANDINGS

Jersey City Division Won Lost High 3 Gme Total Game High Pins Avr. 1. Sts. Peter & Paul HNS A 19 8 958 2533 21262 787 2. Ukrainian Blacksheep, J.C. 15 12 836 2464 20582 762 3. Sts. Peter & Paul HNS B 15 12 867 2374 20163 747 4. U.N.A. Branch 435, N.Y.C. 14 13 896 2514 21045 779 5. Jersey City Ukes 13 14 854 2418 20965 777 6. Jersey City S. & A. Club 5 22 813 2255 18882 699 Newark Division 1. Ukrainian Stitch, Newark 21 6 910 2606 22746 842 2. Penn Jersey S. C., Newark 20 7 891 2545 22166 820 3. Ukr. Amer. Vets, Newark 20 7 917 2517 22101 818 4. Ukr. Orth. Church, Newark 16 11 905 2514 21692 803 5. Tridens, Newark 15 12 899 2499 21179 784 6. St. John's C.W.V., Newark 15 12 911 2533 20747 786 7. Ukr. Y.W.C., Newark 13 14 934 2634 21635 801 8. 1st Ukr. P.M.O., Newark 11 16 827 2239 20007 741 9. U.N.A. Br. 272, Maplewood 4 23 783 2277 19078 706 10. St. John's C.W.V., Jr. 0 27 727 2071 17426 645

CANDIDATE FOR SAINTHOOD

(Concluded from page 2)

never again in his life heard an answer such as this. The release orders were cancelled and the old priest was brutally beaten and brought back. But the story of Father Couch did not end here.

Shortly after this he was sent to a concentration camp near the city of Lublin, the dreaded Maydanek camp. The Metropolitan tried everything to rescue him. When the priest heard of this he wrote several messages which were smuggled out of camp and sent to his family. I read them. In one he said:

"Don't waste your efforts. I cannot leave here because I am needed. These unfortunate people here, thousands of them, need me. I am their only comfort. It is my duty to remain here, and I am happy..."

The second message read: "I understand you are striving for my release. I beg you not to do anything. Yesterday they shot 50 people here. If I am not here, who will help them cross the threshold? They would go beyond with all their sins and in deep despair which overhangs this hell. Now they go with their heads held high, leaving their sins behind them. They cross the bridge with happiness in their hearts and I saw peace and serenity envelop them as I spoke with them for the last time. All that I require from you is some money. A cup of water here costs 500 zloty."

I know now, why he needed this water. Not for drinking. He bought the water from the guards for such an enormous price, blessed it and used it for the rites which he performed, sprinkling the dead with the Holy Water and chanting prayers, after the execution.

There was a third note. It read:

"I thank God for his kindness to me. Besides Heaven, this is the only place I would like to be. We are all equal here. Poles, Jews, Ukrainians, Russians, Lithuanians or Estonians. I

am the only priest here at present. I cannot imagine what they would do without me. Here, I can see God,—the God who is the same to us all regardless of our religious differences. Maybe our churches are different, but in all of them reigns the same Almighty God. When I say Mass, they all pray. They pray in different languages, but does not God understand all languages? They die in different ways and I help them to cross the bridge. Is this not a blessing? Is this not the greatest crown my Lord could put on my head? It is, I think God a thousand times the day that he sent me here. I would not ask Him for more. Do not despair for me. Rejoice with me. Pray for those who created this camp and this system. They are the ones who need your prayers... May God have mercy on them..."

Even if the Gestapo did not intend to destroy Father Couch, they had no alternative. His influence in the camp was unbelievable. The prisoners worshipped this old priest who smiled through his suffering, and they were reborn. They defied the guards, they died smiling, they even sang before the graves. No one knew where he got his strength, the strength which radiated from within, like sunshine. The chimneys of the crematorium were smoking all the time. Heavy black smoke came out of the chimneys day and night, and with a heavy odor fell on the fields surrounding the Maydanek Camp. The peasants in the vicinity knew this smoke and crossed themselves when they saw it. The Gestapo in time had enough of Father Couch. They burned his body, but there is no fire strong enough to burn a human soul; especially the soul of Father Couch, because as he said on that December evening: "Death is not important. We all die sooner or later. The important thing is to die for

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